



Dâr At-Tibyan Sisters

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Benefit of the Day

A Collection of Beneficial Writings for each Day of the Month



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله والصلاة والسلام على رسول الله

أما بعد

السلام عليكم ورحمة الله وبركاته

Allāh, Mighty and Exalted, says to those who take heed:

“By Al-`Asr. Verily, man is in loss. Except those who believe and do righteous deeds, and recommend one another to the truth, and recommend one another to patience.”

[Al-‘Asr : 1-3]

In his Tafsīr, Ibn Kathīr mentions, “(By al-Asr) That is, the ages during which the deeds – both good and bad – of the sons of Ādam, `alayhis-salām, take place. Allāh swears by [time], that man is in Khusr, which means in loss and destruction.

(Except those who believe and do righteous good deeds) So Allāh makes an exception, among the species of man being in loss, for those who believe in their hearts and work righteous deeds with their limbs.

(And recommend one another to the truth,) This is to perform acts of obedience and avoid the forbidden things.

(And recommend one another to patience) meaning, with the plots, the evils, and the harms of those who harm people due to their commanding them to do good and forbidding them from evil.”

And ‘Abdullāh bin al-Mubārak recorded in az-Zuhd [p. 51] that al-Hassan al-Basrī said, "I saw those people [the salaf] and how they were more careful about their time than about their Dirhams and Dinārs [i.e. their money].”

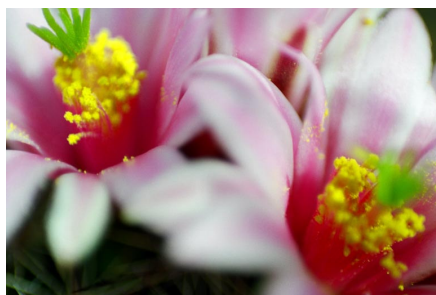
So we Muslims live in an age where our time is discarded thoughtlessly, when time is, in fact, the currency with which we buy safety and bliss in the Hereafter. We, the sisters of Dār at-Tibyān, in the effort to benefit from our time, increase our good deeds, and recommend one another to the Truth and to patience, present our brothers and sisters in Islām with the second issue of the second volume of the ‘Benefit of the Day’ Magazine consisting of short, beneficial lessons and reminders – one for each day in the month - which we hope will add to your knowledge, help you use some of your free time beneficially, and assist you in your accumulation of good deeds.

We ask Allāh to accept this effort from us, to bless it, and to allow us to continue in what is pleasing to Him, Āmīn.

و صلى الله على نبيينا محمد و على آله و صحبه و سلم

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Imam Ash-Shaafi' (may Allah have mercy on him) said:

كل العداوة قد ترجى مودتها *** الا عداوة من عاداك عن الحسد

With all enmity there is still hope for friendship ***** Except for the enmity of the one who hates you out of jealousy



A Definition for T A G H U T

And Ibn Al-Qayyim, may Allāh be merciful to him, mentioned an encompassing definition for the Tāghūt when he said,

“The term ‘Tāghūt’ refers to all things by which the slave (i.e. man) exceeds his limits whether it takes the form of someone who is worshiped or followed or obeyed.

So the Tāghūt of every people is he who they take the judgments to instead of Allāh or His Messenger صلى الله عليه وسلم .

Or if they worship him besides Allāh or they follow him (blindly,) without clear vision from Allāh or they obey him in that which they don't know if it is obedience to Allāh.

So these are the Tawāghūt (i.e. plural of Tāghūt) of the world.

(And) if you contemplate them, and contemplate the condition of the people with them, you will see that most of them have switched from worshipping Allāh, to worshipping the Tāghūt, and from taking the judgments to Allāh and to the Messenger صلى الله عليه وسلم , to taking the judgments to the Tāghūt.

And from His obedience and following His Messenger to the obedience of the Tāghūt and following it.”

Casualty

Lessons learned with time did fade,
The radiance that once shone on your face...
Sin after sin made you turn away,
But what will you say on Judgment Day?

There used to be a light in your eyes,
For Allah's name every tear you would cry...
Somewhere between hope and fear,
With every footstep an angel was near.

A heart neglected begins to rust,
But a little bit of love can bring back trust.
Patience is a virtue few understand,
And only falling on your knees gives you the strength to stand.

Countless blessings you can't deny,
But how can you be thankful when you've already died?
Sometimes reality is only your perception,
And yet you don't realize that you're a casualty of deception.

Umar's Exile of the Jews...

Narrated Ibn Umar:

When the people of Khaibar dislocated Abdullah bin Umar's hands and feet, Umar got up delivering a sermon saying, "No doubt, God's Apostle made a contract with the Jews concerning their properties, and said to them, 'We allow you (to stand in your land) as long as God allows you.' Now Abdullah bin Umar went to his land and was attacked at night, and his hands and feet were dislocated, and as we have no enemies there except those Jews, they are our enemies and the only people whom we suspect, I have made up my mind to exile them." When Umar decided to carry out his decision, a son of Abu Al-Haqiq's came and addressed 'Umar, "O chief of the believers, will you exile us although Muhammad allowed us to stay at our places, and made a contract with us about our properties, and accepted the condition of our residence in our land?" 'Umar said, "Do you think that I have forgotten the statement of God's Apostle, i.e.: What will your condition be when you are expelled from Khaibar and your camel will be carrying you night after night?" The Jew replied, "That was joke from Abul Qasim (the Prophet)." 'Umar said, "O the enemy of God! You are telling a lie." 'Umar then drove them out and paid them the price of their properties in the form of fruits, money, camel saddles and ropes, etc."

[Bukhaari, vol 3 #890]



"...Worry about your own self!"

'Abdullah bin Mas'ud reported that the Messenger of Allah said:

"Verily, the most beloved speech to Allah is the servant's saying: "Glorified are You, O Allah, and to You is the praise, and Blessed is Your Name, and Lofty is Your Majesty, and there is none worthy of worship other than You."
[Subhanak Allahumma wa bihamdik wa tabarak asmuk wa ta'ala jadduk wa la ilaha ghayruk]

The most hated speech to Allah is when a man says to another man: "Fear Allah!" and he replies: "Worry about your own self!"

[*'Silsilat al-Ahadith as-Sahihah'*; # 2598]



wednesday | 6 safar 1429 / 13 february 2008

The meaning of Allah's name "Al-Baseer"

Al-Baseer (the All-Seeing)

The One Who sees all things even if they be insignificant and minute. He sees the black ant on a black stone in a black night. He sees what is below the seventh earth and what is above the seventh heaven. Also He is Hearing and Seeing of those that deserve recompense in accordance to what His Wisdom dictates.

"Say: Shall I inform you of things far better than those? For the God-fearing there are Gardens with their Lord underneath which rivers flow. Therein is their eternal home and pure wives. And Allaah will be pleased with them. Allaah is the All-Seer of His slaves." (3:15)

"Neither your relatives nor your children will benefit you on the Day of Resurrection. He will judge between you and Allaah is the All-Seer of what you do." (60:3)

thursday | 7 safar 1429 / 14 february 2008

Abu Musa radi Allah 'anhu said: "Some people asked Allah's apostle salallahu alayhi wassalam:

"Whose Islam is best? (i.e. who is a very good Muslim?)"

The Prophet salallahu alayhi wassalam replied:

"One who avoids harming the Muslims with his tongue and hands."

[Sahih Al - Bukhari. The Book of belief (2)]



friday | 8 safar 1429 / 15 february 2008

Regarding the Aya:

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ

[Surat Al-Hadeed]

(He is Al-Awwal and Al-Akhir, Az-Dhahir and Al-Batin.) This is the Ayah indicated in the Hadith of `Irbad bin Sariyah that is better than a thousand Ayat. Abu Dawud recorded that Abu Zamil said, "I mentioned to Ibn `Abbas that I felt something in my heart. He said, 'Doubts' and then laughed. Next, he said, 'No one can escape this. Allah the Exalted stated,

فَإِنْ كُنْتَ فِي شَكٍّ مِمَّا أَنْزَلْنَا إِلَيْكَ فَاسْأَلِ الَّذِينَ يَقْرَأُونَ الْكِتَابَ مِنْ قَبْلِكَ لَقَدْ جَاءَكَ الْحَقُّ مِنْ رَبِّكَ

(So if you are in doubt concerning that which We have revealed to you, then ask those who are reading the Book before you. Verily, the truth has come to you from your Lord.)(10:94)'

He then said to me, 'When you feel any of this in your heart, recite,

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

(He is Al-Awwal and Al-Akhir, Az-Dhahir and Al-Batin. And He is the All-Knower of everything.)"



saturday | 9 safar 1429 / 16 february 2008

“This day I have completed your religion,”

Al `Allamah allmaam Abu Ishaaq Ibrahim ibn Musa al-Gharnaati ash-Shaatibi said when commenting about the verse,

‘If it was meant by this ayah that achievement of every particular action, then we should know that every action is infinitely various and we cannot eliminate it with one small verse or one order. But the scholars indicated that what is meant by alkamaal (the root of the word in the ayah that means ‘completion of the religion’) is in accordance to what people will need from the general rules, which can cater to an infinity of incidents.’

al `Itisaam, V. 2, p.305

Al `Allamah allmaam Abu Ishaaq Ibrahim ibn Musa al-Gharnaati ash-Shaatibi D. 790 AH/1388 AD. This was one of the great scholars of Spain, who hailed from the city Gharnaata (Granada). He was known for such outstanding works as alMuwaafiqaat, as well as al`Itisaam. The knowledge that he left behind has and will remain a treasure for the Ummah showing the great scholarship that was Spain.

"when in dispute..."

When Allah says,

"Then if you dispute in something, take it back and return it to Allah and His Messenger, if you believe in Allah and the Hereafter. That is good and the best interpretation."

Surat un-Nisaa', ayah 59

'When Allah said a thing, it means a general thing, which includes anything, even the most insignificant matter or incident in regards to the Shari`a or day- to-day matters. 'To relate it to what Allah revealed, when Allah says this, it means that it is impossible for Him to have ordered people to relate everything to the Book and Sunna, without knowing that there are general rules which will solve the matter. People unanimously agreed that taking matters to Allah, when he said, 'returning matters to Allah' is to return to his Book and returning matters to the Messenger r is to return to his Sunna, after he dies.'

al `Allamah Abu`Abdullah Shams ud-Din Muhammad ibn Abi Bakr ad-Dimashqi (Ibn Qayyim alJawziyyah)

I`laam alMuwaqqain, V. 1, p.49



monday | 11 safar 1429 / 18 february 2008

‘No, by your Lord (O Muhammad), they will not believe, until they make you the judge in what they differed about...’

"To be happy about the ruling of Allah's law is a must. This is the foundation of imaan and Islam. It is a must for a servant of Allah U to be happy without any resentment or pushing. "Allah has sworn that they will never believe unless there is no resentment in their heart. Allah U divided them into three:

1. To make you (Muhammad r) the judge amongst them is Islam, thus they are Muslims.
2. For them to have no resentment, which is imaan and makes them Mu'minun (sincere believers).
3. Total submission to the law of Allah U, even if it were against them. This is ihsaan and it makes them Muhsinun (pious ones)."

Ibn Qayyim

Madaarij us-Saalikin volume 1 page 209

How To Benefit From the Qur'aan

In the Name of Allâh, the Most Beneficent, the Most Merciful

Shaykh Muhammad Jameel Zeeno

Allaah the Most High says:

"Indeed in this there is a remembrance for those who have a living heart, listen attentively and are awake to taking heed." [Qaaf: 37]

Therefore, if you desire to benefit from the Qur'aan, gather your heart when reciting it, focus your attention to it and focus as if you are the one being directly addressed by it. For indeed it is an address from Allaah via the path of the Messenger *sallallaahu `alayhi wa sallam*.

This is because gaining complete benefit from the Qur'aan is dependent upon the object providing the benefit, the place by which it is to be received, the conditions related to attaining the benefit and the non existence of anything that may hinder the benefit from occurring. Hence the verse contains an explanation of all of these points, with the shortest and clearest of words, and those that best prove the point.

Thus the saying of Allaah: {Indeed in this there is a remembrance} has an inference to what has preceded the verse from the beginning of Soorah Qaaf up to this verse and this is what is causing the benefit.

Whilst the saying of Allaah {who have a living heart} then this refers to the place that receives the benefit and this is the heart that has life and comprehends what Allaah has sent, as Allaah the Most High says:

"Indeed this is only a clear reminder and a Qur'aan so as to warn those who have a living heart." [Yaaseen: 69-70]

And His saying {listen attentively} i.e. who turns his attention to it and listens mindfully to what is being said. This is the condition that is placed so that one can be benefited by it. And His saying {are awake to taking heed.} i.e. that the heart is attentive to it.

Ibn Qutaibah said: "Listen to the book of Allaah whilst your heart and mind is attentive, not neglectful nor distant."

This is an inference to the matter that prevents one from attaining benefit. That is when the heart is distant and unmindful such that it does not understand what is being said, nor comprehend it.

Therefore if the cause of the benefit - the Qur'aan, is found and the place of receiving it - and that is the heart has life - and the condition is fulfilled - and that is listening attentively - and the barriers that would prevent benefit from being attained are avoided - and that is the heart being pre-occupied with something else and it being unmindful of what is said - then one attains the benefit, of being benefited by the Qur'aan. [Refer to *al-Fawaa'id* by Ibn-ul-Qayyim]

Courtesy Of: Islaam.com

Sweetness of Faith

“The sweetness of faith is for the one who is pleased with Allah as Lord, with Islam as a religion and with Muhammad as a prophet and a messenger.”

“ The meaning of this hadith is not to seek other than Allah I and not to head on a path other than Islam and not to follow except what was made mention of in the Shari`a of Muhammad r. And there is no doubt in that whoever has this attribute (the law of Muhammad r), then he has already tasted the sweetness of imaan into his heart.”

Sahih Muslim, with the Sharh by Imaam Nawawi, V. 2, p. 2



thursday | 14 safar 1429 / 21 february 2008

Shari`a and Islam

Al `Allamah Sheikh ul Islam Ibn Taymiyyah alHanbali makes the link between the Shari`a and Islam,

“ Islam means to surrender to Allah alone. So whoever surrenders to Allah and to other than Allah he is a mushrik (pagan). And whoever does not surrender to Allah, he is arrogant to worship Allah. The Mushrik (pagan) and the arrogant are both kuffar (unbelievers). To surrender to Allah I alone includes inside it that you have to obey Him alone.

This is the Religion of Islam and Allah does not accept any other than it. This can be done when Allah Almighty is obeyed at anytime with whatever He ordered you to do at that time.”

Majmu`a Fataawa vol. 3, Page 91

Shaykh al-Islam Ibn Taymiya on Apostates

Al `Allamah Ibn Taymiyyah

“ The apostates, they must be killed until they go back from whatever makes them apostates and whoever fights from them he should be killed. Even those that do not fight from (amongst) them should be killed like the old man, the blind, the very weak and their women according to the majority (jamhur).”

Majmu` Fataawa vol.28 page 414

“ So if they recite the shahadatain (two testimonies) but abstain from observing five daily prayers they must be fought against until they offer prayers. And if they abstain from paying zakah, it is incumbent upon Muslims to fight them until they start paying zakah. Similarly, if they abstain from the fasting of Ramadaan or pilgrimage to the ancient House of Allah or refuse to prohibit the abominations or adultery or gambling or drinking and other things forbidden by the Islamic Shari`a; or if they refuse to enforce the laws of the Qur`an and Sunnah pertaining to life, property, honour, management of affairs and other such things; or if they refrain from enjoining good, forbidding evil, and fighting the disbelievers until they embrace Islam or pay jizyah (poll tax) in submission.”

**Majmu`a Fataawa, V. 4, Baab ulJihaad
(The Chapter of Jihaad).**

Don't Obey, Don't Approach...

Sheikhul Islam Ibn Taymiyyah رحمه الله explains why it is so important not to even obey the legislators, much less to approach legislation,

“ It is known that imaan is accepting. Iqraar (establishment of the principle) is something that you believed in the command and the work of the heart, which is obeying. This is to believe in what the Messenger r has delivered and to follow him r in whatever he has ordered. The people should, when they accept Allah do as much as possible, which means that they announce Allah and worship Him. And kufr means nonbelief, non-practising and non-following, whether it has denouncing, arrogance, denial or turning away. Whatever does not come into the heart, whether in the belief or in the following, he is a kaafir. ”

Al-Imaan al-Awsaat page 180-181



sunday | 17 safar 1429 / 24 february 2008

I Saw Fire!

Once, whilst Muhammed (saw) was praying, Abu Jahl came to put his feet over the messenger as he had proudly professed. As he approached the Messenger (saw), he stopped abruptly and tried to protect and shield himself with his arms and then ran away. His (Abu Jahl's) companions said to him, 'Oh Abu Hakam What happened to you?'. He said, 'By God! I saw between myself and myself a trench of fire and around it and creature that had wings.'

The Prophet (saw) said, "By Allah! If Abu Lahab had come any closer to me the angels would have taken him away and torn him into pieces."

[Abu Hurairah - Saheeh Muslim]

Ibn Abbaas at the Doorstep of Knowledge...

It is reported from ‘Abdullaah bin ‘Abbaas – may Allaah be pleased with them – that he said:

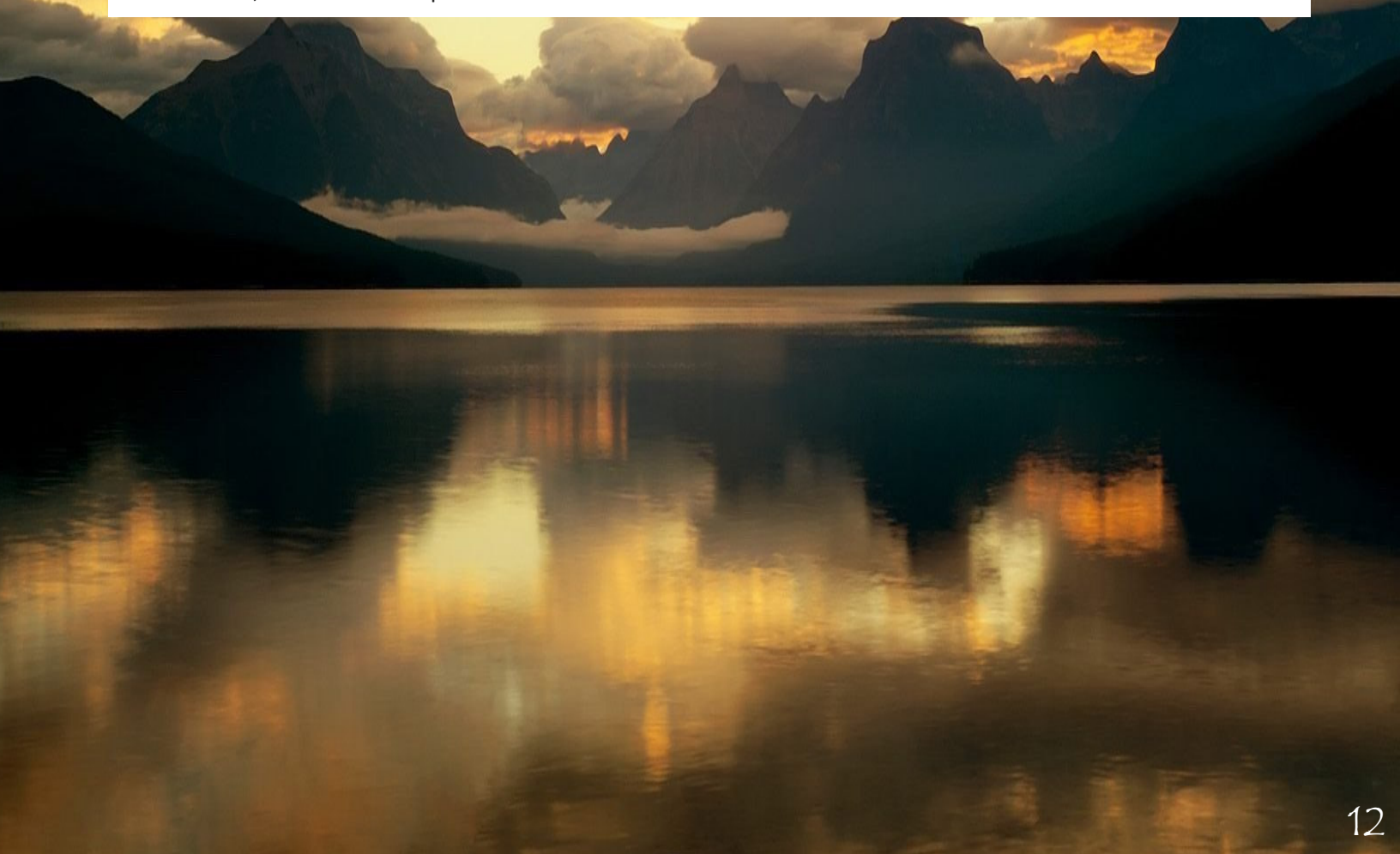
“After Allaah’s Messenger – Allaah’s peace and blessings be upon him - passed away, I said to a man from the Ansaar, “Come, let us ask [and learn from] the Prophet’s Companions, Allaah’s peace and blessings be upon him, for they are many in number today.”

He replied, “I am surprised at you Ibn ‘Abbaas – do you really think people need you when there are so many Companions of the Prophet?”

So he did not involve himself in this endeavor, but I busied myself asking [the Companions about issues]. If I heard of a hadeeth being reported by a man, I would come to him and if he was taking his midday nap I would lay down my garment and lie outside waiting for him, with the wind blowing dust in my face. The man would come out [for Dhuhr] and see me in that state, and he would exclaim, “O nephew of Allaah’s Messenger! What has brought you here? You should have sent for me and I would have come to you!” I would say, “Rather I should come to you [to seek knowledge].” I would then ask him about the hadeeth I heard.

The man [who I originally invited to seek knowledge with me] remained as he was, and when he saw how people would gather around me [to seek knowledge] he said, “For sure, this young man was more intelligent than me.”

- Ad-Daarimi, *As-Sunan* Vol. 2 p129.



tuesday | 19 safar 1429 / 26 february 2008

Intention of Knowledge

Badeel al - `Uqailee used to say,

"Whoever intends by his knowledge the Face of Allaah, the Most High, then Allaah turns with His Face to him, and turns the hearts of the servants to him, and whoever acts for other than Allaah, then Allaah turns His Face away from him and turns the hearts of the servants away from him."

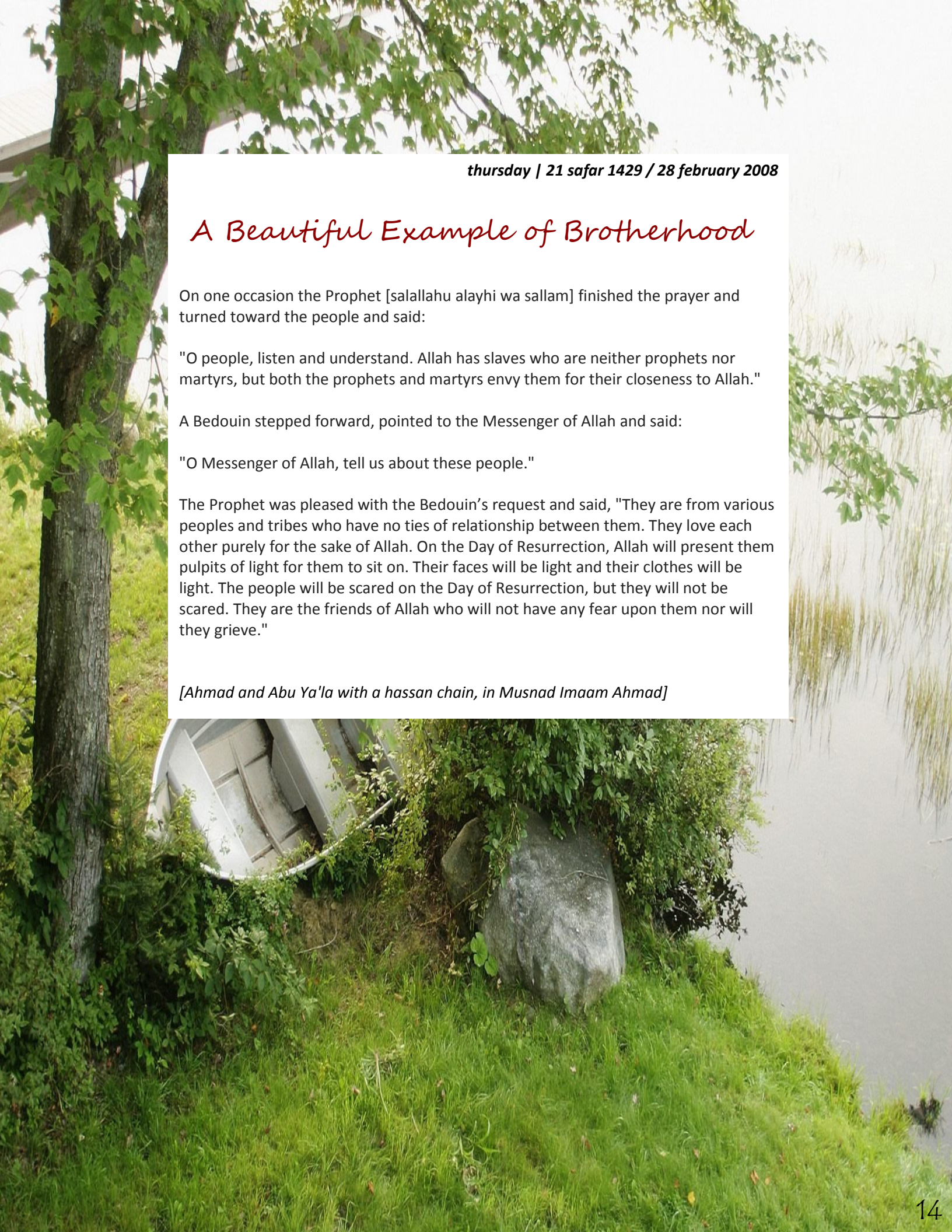


wednesday | 20 safar 1429 / 27 february 2008

Abu Hurairah radi Allahu 'anh narrated that the Messenger of Allah salallahu alayhi wassalam said:

"The Hour will not come to pass until wealth increases and flows abundantly; until a man goes out with the Zakaat (obligatory charity) of his wealth, but finds no one who will accept it from him; and until the lands of the Arabs once again consist of spacious green (and fertile) fields and rivers."

[Saheeh Muslim]



thursday | 21 safar 1429 / 28 february 2008

A Beautiful Example of Brotherhood

On one occasion the Prophet [salallahu alayhi wa sallam] finished the prayer and turned toward the people and said:

"O people, listen and understand. Allah has slaves who are neither prophets nor martyrs, but both the prophets and martyrs envy them for their closeness to Allah."

A Bedouin stepped forward, pointed to the Messenger of Allah and said:

"O Messenger of Allah, tell us about these people."

The Prophet was pleased with the Bedouin's request and said, "They are from various peoples and tribes who have no ties of relationship between them. They love each other purely for the sake of Allah. On the Day of Resurrection, Allah will present them pulpits of light for them to sit on. Their faces will be light and their clothes will be light. The people will be scared on the Day of Resurrection, but they will not be scared. They are the friends of Allah who will not have any fear upon them nor will they grieve."

[Ahmad and Abu Ya'la with a hassan chain, in Musnad Imaam Ahmad]

Advice from Ameer Al-Mu'mineen

'Umar said , " Take account of your own selves (your deeds), before you will be taken to account. Weigh yourselves before you will be weighed. Indeed, if you hold yourselves accountable today, the accountability tomorrow will be easier upon you. And adorn yourselves for the greater display (day of judgment)

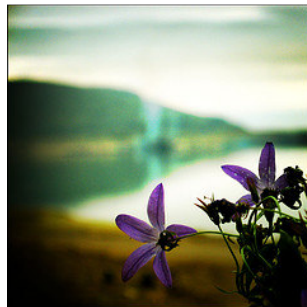
يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ

That Day you shall be brought to Judgement, not a secret of you will be hidden. (Al-Haqqah 69:18)

And once 'Umar once said to Al-Ahnaf bin Qais , " Oh Ahnaf, the more one laughs , the less dignity will he possess. Whoever jokes (excessively) is a person who will be taken lightly. Whoever does something frequently will known by that thing. Whoever speaks often, errs often; the more often one errs, the less modesty he will possess; Whomever has a low level of modesty will also have a low level of piety; and when one has a low level of piety, then his heart dies."

When advising another man, 'Umar said "Do not speak about that which does not concern you. Know your enemy and be wary of your friend, except for the trustworthy one. And no one is trustworthy, except for the person who fears Allah. Do not walk with the evildoer, lest he teaches you some of his evil; and do not reveal your secrets to him. And when you consult others in your affairs, consult only those who fear Allah 'Azza wa jall"

(Sifatus-Safwah 1/149)



Regarding sincerity

One of the Salaf said: "Direct me to an action by which I will never cease to be performing for Allaah the Exalted." It was said to him: "Always intend good, because you will never cease to be performing even if you do not perform any actions. The intention is made even in the absence of any actions. Whoever intended to pray at night and then slept, the reward for what he intended will be written for him."

Pitfalls Of Enjoining Right And Forbidding Wrong

Two groups of people fall into error in this area:

One group leaves what is obligatory upon them in the area of enjoining right and forbidding wrong, clinging to an incorrect interpretation of the aya quoted previously:

[O, you who believe, your selves are your responsibility, those who go astray will not harm you when you stick to guidance.]

Abu Bakr once explained this error in a khutba saying:

"O people, verily you read this aya, and you apply it where it does not belong, for I heard the Prophet (sallallahu `alayhi wa sallam) say: Verily when the people see the wrong-doer, and do not seize his hand, Allah is about to inflict them with a general punishment."

The second group desires to enjoin and forbid the people with their tongues and their hands absolutely and in all situations without sufficient knowledge of the shari'a, nor forbearance, nor patience, nor regard for that which is beneficial and that which has more harm than benefit and that which is possible and that which is not possible. This is as in the hadith narrated by Abu Tha'laba Al-Khushaniy:

"... rather enjoin on one another what is right and forbid what is wrong until you see obedience to greed and following of lusts and preoccupation with this world and the absolute fascination of each one with his own opinion, and when you see a situation over which you have no power, what is upon you then is your private affairs. For verily, the Days of Patience are coming; patience in those days is like squeezing a hot coal in your hand. The reward of one who fulfills all of his obligations in those days is equal to the reward of fifty such people today."

This group, then, enjoins and forbids believing that they are in obedience to Allah ta'ala when in reality they are transgressors of His boundaries. In this way, many of the deviant and misguided groups considered themselves to be enjoiners of right and forbidders of wrong such as the khawaarij, and the mu'tazilah, and the raafidha (Shi'a), and others of those who erred in understanding that which Allah gave them in terms of enjoining right and forbidding wrong, and fighting jihad, and other issues. The corruption caused by this kind of enjoining and forbidding is much greater than any good which may result.

The 5 Conditions for a Deed to be Accepted by Allah...

Abdullah An-Naaji said,

"Five characteristics make a deed complete:

- faith by knowing Allah,
- knowing the Truth,
- doing the deed purely for the Sake of Allah,
- performing the deed according to the Sunnah,
- and eating only what is permissible.

If any one of these characteristics is lacking, the deed will not be raised [to Allah]. For example, if you know Allah but do not know the Truth, it will not be of benefit in the least. If you know the Truth but do not know Allah, that also will not benefit you. If you know Allah and know the Truth but your deed is not sincere and pure, it will not be of benefit. If you know Allah, know the Truth, perform the act sincerely but it was not according to the Sunnah, it will not be of benefit. If you met all four but you did not eat from permissible sources, it will also be of no benefit."

Ibn Rajab, *Jaami' al Uloom wal Hikam*, 1/262-263

"Your Lord remained feeding you for 30 years..."

Shaykh Jalal Ad-Din Al-Haqqani said:

"In the first year of the Jihad, people were not capable of reaching us. We were fewer in number, and we were at the top of the mountain; no one could come to us, no one was able to give us support... we couldn't even light a fire to heat some tea, lest it would cause smoke to rise (and the enemy would see our positions)... and this was to such a degree, that even the regime didn't know where we were, and the earth narrowing down upon us... food rations finished..."

If you become ill, you can endure patiently...

Freezing temperature, you can endure patiently...

But starvation, where? How can you endure that? How can you live without eating anything?

I prayed *Salat Al-Fajr*, and sat in a state of distress on my prayer rug, and I was overtaken by drowsiness and sleepiness... and then suddenly someone shakes my shoulders from behind like this [*demonstrates*], he was sitting on the prayer rug like the *Jalsah* (sitting position) of prayer, (and he said)

"O Jalal Ad-Din! Your Lord remained feeding you for 30 years and you didn't do Jihad in His Path – So if He forgets you, will you then do Jihad in His Path?!"

Taken from

"*Tawheed of Action*" by Imam 'Abdullah 'Azzam

wednesday | 27 safar 1429 / 5 march 2008

What it Means When Someone Is Truly Knowledgeable...

The salaf have said the person with knowledge is not known by how much he/she has memorized, but rather how much he/she acts upon. So if the knowledge given to people doesn't show in their actions (piety, humility, etc), then in reality they have no knowledge.

Sufyaan bin Uyaynah said, "The scholar is not the one that knows the Halaal and the Haraam. The scholar is the one who knows what is Halaal and acts on it, and knows what is Haraam and stays away from it."

Abdul-A'laa At-Taymi said, "Whoever is given knowledge that he does not use has not been given beneficial knowledge."

Sufyaan Ath-Thawri said, "If I act with what I know then I'm the most knowledgeable of people. If I don't act with what I know then I'm the most ignorant of people."

Abud-Dardaa' said, "You will not be a scholar until you act with what you know and benefit from it."

Also, the Prophet used to seek refuge from knowledge that has no benefit "*Allaahumma inni a'udhu bika min 'ilmin laa yanfa'*." The scholars have noted that this meant he sought refuge from knowledge with no benefit and knowledge he would not act upon.

So the reality of knowledge is that it leads us to having Khashyah before Allah, and that it leads a person to what will benefit him/her. We should not call those who don't act on the tons they have memorized knowledgeable, even if in the eyes of many they are considered shuyookh and 'alaamahs.

How to Rid Oneself of Sin

When Allaah forbids people to commit sin, He did not leave them without help to do so. He supplies them with means that help them to give up that action. Among these helpful means are:

1. Strengthening one's faith in Allaah and one's fear of Him.
2. Knowing that Allaah is always watching and bearing in mind that He is with you; He can see you and everything that you do is being recorded.
3. Comparing and contrasting the fleeting pleasure of sin which quickly fades, with the punishment of the sinner on the Day of Resurrection, and the reward of the one who refrained from sin.
4. Keeping away from the things that help one to sin, such as haraam looks, bad company, going to sinful places.
5. Striving to keep company with righteous people.

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There is No Bachelorhood In Islaam...

Imaam Ahmad – Allaah have mercy in him – said:

“[Voluntary] bachelorhood has nothing to do with Islaam. The Prophet – Allaah’s peace and blessings be upon him – married fourteen women, and he died being married to nine of them. If Bishr b. Al-Haarith had married, his affairs would be complete. If people left marrying no one would go to battle or go on pilgrimage, and such-and-such wouldn’t happen.”

He went on to say:

“The Prophet – Allaah’s peace and blessings be upon him – would wake in the morning and his family would have nothing to eat and go to bed at night and they would have nothing to eat, [yet] he died married to nine wives, he chose marriage and encouraged others to marry.”

Imaam Ahmad – Allaah have mercy in him – also said:

“There is nothing better for a woman than a man, and there is nothing better for a man than a woman.”
Taawuus said,

“A woman is half of a man’s religion.”

[Abu Bakr Al-Marrudhi, Kitaab Al-Wara’ p116-117.]

Five Categories of Patience

Patience can be divided into five categories following the five categories of deeds:

Waajib (Obligatory)

- Patience in abstaining from haram things and actions
- Patience in carrying out obligatory deeds
- Patience in facing adversity which is beyond one's control, such as illness, poverty etc.

Mandub (Encouraged)

- Patience in abstaining from makruh things
- Patience in performing acts of worship which are liked and encouraged (mustahabb)
- Patience in refraining from taking revenge.

Mahdhur (Forbidden)

- Patience in abstaining from food and drink until death
- Patience in abstaining from eating haraam meat, carrion and blood, when the alternative is death from starvation. Tawus and Ahmad ibn Hanbal said: "Whosoever has no choice but to eat carrion, haram meat and blood, but refuses to eat it and dies as a consequence, will enter Hell."
- Patience in refraining from begging. There is a dispute as to whether begging from people is forbidden or permissible. Imam Ahmad said that this kind of patience and abstention is allowed. He was asked, "What if a person fears that he does not do that, he will die?" Imam Ahmad answered, "No, he will not die. Allah will send him his due provision (rizq)." Imam Ahmad did not allow begging: when Allah knows the need of a person and his sincerity in abstaining from begging, Allah will send him rizq. Other scholars including some of Imam Ahmad's companions and Imam Shaafi' said: "It is obligatory on such a person to beg, and if he did not beg, then he would be a wrongdoer, because by begging he protects himself from death."
- Patience in enduring things that may lead to death, such as predators, snakes, water and fire.
- Patience at times of Fitnah when Muslims are fighting Muslims. Patience in abstaining from fighting at such a time, when Muslims are killing Muslims, is mubah (permissible), indeed it is mustahabb (liked and preferred). When the Prophet salallahu alayhi wassalam was asked about this, he said: "Be like the better one of the two sons of Adam." In other, similar, reports he said: "Be like the slave of Allah who was killed, and not like the one who has killed," and "let him (the killer) carry his own wrong action and your wrong action." In another report, he said: "If the sword is too bright, put your hand on your face." Allah has told us the story of the better of the two sons of Adam, and how he surrendered himself and did not fight back, and how Allah commended him for that. This is different to the case when the Muslims are fighting kafirun: in that situation the Muslim has to defend himself, because the meaning of Jihad is to defend himself and Islam.

Makruh (Disliked)

- Patience in abstaining from physical appetites (food, drink) to the extent of causing damage to one's health.
- Patience in doing a makruh deed.

Mubah (Permissible)

- Patience in abstaining from mubah deeds

[*'uddat as-saabireen wa dhakhiraat ash-shaaireen'* by Ibn Al-Qayyim rahimahullah]

Coming Soon InshaAllah

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